UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

The Unitarian Drive

By JOHN HAYNES HOLMES

Labor Creative Effort

By WILLIAM RUPERT HOLLOWAY

The Story of Channing—His Life, Thought and World-Wide Influence

Part II.

By J. T. SUNDERLAND

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXVI THURSDAY, DECEMBER 2, 1920 NUMBER 11

WHAT I LIKE.

(By Japanese Students.)

I like my room. My room is a holy temple for me.

I like the feeling of the end of a street in the evening.

I like a twilight mountain when the birds and the dew take their places for the night.

I love a starry night, for my elder sister passed away on such a night, and it reminds me of her.

I am very fond of the man who shows unconsciously that he has the same interests as myself.

I like little children very much. How beautiful the little children's fingers are! They are very dear and white. I used to have my young brother in my arms and to take his beautiful fingers in my mouth when he was a little child.

There is nothing which I like always. Things which I liked yesterday disgust me today. My likes and dislikes come from my body and mind. In a word I do not like anything and I like everything. In winter I do not like snow, but in summer I wish to have it even at the cost of money.

The London Nation.

The Commission on Ireland is now holding its sessions in Washington, laying bare the facts in the most terrible situation now confronting the civilized world. Lloyd-George is taking his place in history along with Alva in the Netherlands, Von Plehve in Russia, Von Bissing in Belgium, as the murderer of a whole people. Nothing can shake his fangs from the throat of Ireland, but a world aroused in horror and in wrath; and what we need to this end is facts, *facts,* FACTS. It is these facts which the Commission in Washington is now gathering. There can be no question as to where they will point, and what they will impose upon the conscience of mankind. Ireland is no "domestic question," as Harding intimates, save in the sense of Paine's "Where liberty is not, there is my country."

One after another they are disappearing—the men who made the Great War! Asquith, the Czar, Kaiser Wilhelm, the Emperor of Austria, Orlando, Clemenceau, President Wilson, and now Venizelos of Greece! Only Lloyd George is left of all the war makers of 1914-18, and he endures only because the English people are utterly unable to get at him. At the next general election, it is certain that he will be cast into the same pit of oblivion into which his contemporaries have disappeared, and the world will be rid for good and all of this group of "misleaders." It is great fun to force a nation into war, conscript its manhood for military service, and close the mouths of all protestors by sedition laws; but he who calls such a tune, must sooner or later pay the piper. It gives us renewed confidence in the essential integrity of the public mind, in the efficiency of democracy in the long run, in the basic truth that the people cannot be fooled all the time, to see the way in which these men, Allied as well as German leaders, who dared to make themselves responsible for war, have all been disposed of at the very first moment that the people could act. We are inclined to believe that governments in the future will be a little slower about getting into war than they were in 1914; and we even have faith to believe that the time is not far distant when the people will rise up to smite their war-makers before the war begins, rather than after it is finished. The war against war is not lost, after all. It is simply on the way!

At last! The conscientious objectors are free! Two years and one month after the signing of the armistice, many months after every other belligerent government had opened its prison doors, our objectors are released! One man, we are told, is still confined —a man whose status as a conscientious objector is in serious question. But all the rest are delivered, thank God! As Secretary Baker considers his policy during the past two or three years, we wonder what satisfaction he can get out of the record. He has satisfied nobody, conservatives as little as radicals. On the one hand, he has practiced tyrannies which have forfeited the respect of every liberal soul; on the other hand, he has tempered these tyrannies just enough to outrage those who would like to "stand them up against a wall and shoot them at daybreak." Nothing weaker has ever been seen than Secretary Baker's handling of this problem; and we assume that nobody is more relieved than he to have it at last at an end. And now remains the problem of political offenders, which concerns not the War Department but the Department of Justice! This is a harder nut to crack, but we have faith that it can be done. It means simply enough pressure, long enough sustained. Let every free soul in America add his ounce of strength to the movement, and who knows how soon the nation may be relieved of this abiding shame!

In Dr. William Osler's last book, "The Old Humanities and the New Science," is a cogent bit of testimony as to the ennobling influence of war. Referring to the subject of reprisals, the writer says:

> Against reprisals there was at first a strong feeling. Early in 1916 I wrote to the *Times*: "The cry for reprisals illustrates the exquisitely hellish state of mind into which war plunges even sensible men. . . . In this matter let us be free

from bloodguiltiness, let not the undying reproach of humanity rest on us as on the Germans." Two years changed me into an ordinary barbarian. A detailed tally of civilians killed by our airmen has not, I believe, been published, but the total figures quoted are not far behind the German.

Could a poll have been taken a week before the Armistice as to the moral justification of bombing Berlin—for which we were ready—how we should have howled at the proposer of any doubt. . . . Into such hells of inconsistency plunge the best of us. (pp. 15, 16, 17.)

That the English, like every other people, learned well their lesson of barbarism, is shown by almost daily occurrences in Ireland. Balbriggan is a perfect parallel to Louvain. "A tour of the destroyed town," wrote a correspondent in the New York *Times*, "is like a visit to the devastated areas of Belgium."

"Military men . . . are often devout." This is a statement of George Meredith in his "The Egoist." Lord Fisher, recently dead, is a case in point. He lived consciously and fervently in the presence of God. He believed in the life eternal. He was moved constantly by a strong and undoubtedly sincere mystical sense of things divine. And yet this same Fisher, first Sea Lord of the British Admiralty, was the man who in 1907 seriously proposed to King Edward that the German fleet be attacked and sunk without warning, à la Nelson at Copenhagen—who in the Great War refused to join in the outcry against Von Tirpitz's submarine campaign, saying, "I'd have done the same myself"—who throughout his life scoffed at disarmament, blessed sea power and empire, and shrank not from the utmost rigors of war. If we seek for an explanation of this extraordinary paradox, seen so often in military men, as Meredith points out, we find it in that primitive form of religion known as "tribalism." Fisher and his ilk were religious as Samuel was religious when he hewed Agag in pieces, or David when he slew his thousands and tens of thousands. The God of these men is Jehovah, or rather Mars. Their concept of eternal life is that of the Moslem's paradise, or the Norseman's Valhalla, where dwell in bliss the warriors slain in battle against their enemies. Their mysticism is that intoxication of clannish loyalty which sees themselves the favored of the Lord. The typical military man, whether he be Prussian, English or American, is a sociological survival. His virtues and vices are alike those of the savage. He is "often devout" for the same reason that the primitive man was pre-eminently devout.

We have ceased to put our trust in the horses and chariots of war, whether it be in England or America.

This is the message of one of the "Friendly Visitors" to the European churches, now published conspicuously on the cover of the October issue of the *Bulletin* of the Federal Council of Churches of Christ in America. Is this statement true? We are cutting it out and placing it on our desk so that we may see if it is true—when appropriations for army and navy come up in the next session of Congress, when universal military training is again presented for adoption by the government, when the war with Mexico looms up over the horizon! It is easy enough to test this principle, and we shall have opportunities a-plenty during the next few months. Personally, we have always regarded this question of "trust in the horses and chariots of war" as central to the whole problem of peace. So long as we have armaments, we shall have war. This truth is as simple as the old parable of sowing and reaping.

Dr. Edwin Mines of Vanderbilt University, Nashville, offers in *The Continent* (October 28th) "A Southern Solution for the Negro Problem." He describes with sympathy and understanding the work of certain white and Negro leaders in the South, and points out that the work of these men is directed toward certain definite aims, as follows: (1) Justice in the courts, and special opposition to lynching under any circumstances; (2) Economic justice; (3) Adequate educational facilities; (4) Improved living and sanitary conditions; (5) Recreational advantages; (6) Better traveling facilities; (7) Proper welcome to returning colored soldiers. This is a wise program, and we hope that it is "Southern" in the sense that it will find adoption at the hands of Southern whites. It would certainly seem to the Negro like the coming of a new day if he could have justice in Southern courts, educational facilities in some measure comparable to those enjoyed by the whites, decent living conditions, and a chance to travel on street cars and railroads in some degree of safety and comfort. As to "economic justice," this, of course, is coming to be recognized more and more as fundamental to the successful working out of the whole Negro problem. We doubt if any Southern white has begun as yet even to visualize what economic justice means to the colored man. Meanwhile it is refreshing to find a Southern educationalist thus offering what he calls "a Southern solution," which seems far advanced even to a Northener; and UNITY, dedicated for years to the cause of emancipation of the black man, prays that this solution may speedily be tried out by those living south of Mason and Dixon's line. More threatening than any other problem before us at this hour is the problem of the free Negro in our American democracy. If it be not solved, it will wreck us in the end.

The Jewish synagogues are evidently in as bad a plight these days as the Christian churches. In an address delivered at the annual dinner of Temple Israel (New York), on November 21st, Rabbi Wise pointed out the seriousness of the situation in the largest Jewish city in the world. He said:

There were more reformed synagogues in New York in my youth than there are today. . . . There are 50,000 Jewish families between 50th Street and 120th Street, and I dare say not 10 per cent of them are supporters of synagogues.

Dr. Wise is right in laying much of the blame on the Jews themselves—"tens of thousands are selling their birthright for a mess of pottage." But the synagogue itself is also guilty—guilty, as the church is guilty, of compromising with evil, toying with tradition, and surrendering to the enticements of wealth. Dr. Wise's own great following, not only in New York City but throughout the country, is all the evidence we need of what would happen to American Jewry, if he and his Free Synagogue were multiplied an hundred fold. Let the synagogue and its leaders be faithful to its prophetic inheritance, and it will not languish.

How are we to get the facts over to the public? Some months ago we published a little book which we took pains to define in the preface as "an attempt to apply to the perilous industrial situation of our time the doctrine of non-resistance." An announcement of this volume, published by one of the most important book-sellers of the country, reads as follows:

Is Violence the Way Out of Our Industrial Disputes?
By John Haynes Holmes.....$1.25

In the industrial, as in the International field, it offers in the author's judgment the only way of escape from the sufferings we now endure.

That there is malice in such a statement as this is of course incredible. It is an instance simply of gross carelessness. But in days when a man like Mitchell Palmer is in office, and the public ever ready to believe the worst, such carelessness has terryfying possibilities.

The Unitarian Drive

On the morning following the close of the Unitarian "drive" for $3,000,000, information was given us at Unitarian headquarters in New York City that only $2,000,000 had been received or pledged. We have little doubt that the late returns and the cleaning-up process, which always follow a campaign of this kind, will bring in considerable more money. Furthermore, in every such movement there are usually a few rich men held in reserve, to make up by their personal contributions any deficit which may appear in the accounting. We shall not be at all surprised to hear in due season that the coveted $3,000,000 has been secured, or is at least in sight. At the bottom of our heart we cannot help hoping that this may be the outcome, for the campaign represents an enormous amount of hard and faithful work. Many of our dearest friends are interested and involved in it, and we can have no desire that disappointment should fall upon their efforts. We are always happiest when other people are happy, and in a purely personal way, therefore, we can wish for nothing better than the triumphant success of this Unitarian crusade for funds.

It is evident, however, on the basis of facts as they stand at this writing (November 23), that the "drive" has not been the success that was hoped for. The close of the campaign reveals only two-thirds of the desired amount in hand or promised. From this must be deducted the tens of thousands of dollars which have been poured out in one of the most lavishly expensive campaigns we have ever seen. The amount of printing, telegraphing, traveling and banqueting that has been done, must have eaten up an enormous sum of money. In this case, as in the case of the numerous Liberty Loan campaigns during the Great War, we feel that in the interest of honesty, if nothing more, we should like to know the initial cost involved. Furthermore, there is always to be taken into account the considerable percentage of pledges which are never paid in. In the artificial enthusiasm and the insistent pressure of such a campaign as this, many people promise more money than they have any reasonable expectation of paying. Before the unusually long period of five years for the payment of pledges is past, all the enthusiasm of the present moment will have abated, vicissitudes of one kind and another will have happened to many persons, and as a result tens of thousands of dollars now on the books will never be received. Even though the $3,000,000 is achieved at this time, the Campaign Committee will be fortunate if, at the end of the five years, after deducting all expenses and crossing off all bad debts, it receives $2,500,000.

Quite apart, however, from all the financial aspects of the Unitarian "drive," there still remain the moral and spiritual aspects. From this point of view, the "drive" was a failure before it began. We need not here restate our position on this "drive" business. In numerous editorials printed in these columns, at the time when the earlier denominational "drives" were under way, and especially during the colossal fiasco of the Inter-Church World Movement, we explained in great detail our attitude toward the problem. Our nearer intimacy with the Unitarian movement, and our great fondness for Unitarians everywhere, cannot be allowed to alter in the slightest degree our unshakable opinion that the church "drive" is an unmitigated calamity. We can sum up the various points of our argument against this sort of activity by laying down the proposition that the "drive" shifts the whole structure of organized religious life to a dollar and cents basis, which should be intolerable to any sensitive soul. It creates and spreads abroad the pestilential idea that money is the first requisite in religious work. It makes the church dependent on money standards, and enslaves the organization

to the monied classes of society, and thus inevitably tends to transfer loyalty from God to Mammon. The "drive" is in essence, by the very necessity of the case, the materialization of religion. It exhausts the churches financially, transfers their attention from the things of the spirit to the things of this world, and in the end brings about a form of demoralization which is utterly disastrous to the higher interests of the religious life.

What is involved in such a "drive" as we have just witnessed in Unitarian circles, is the placing of the cart before the horse. It is a turning of the religious method upside down. The problem before us in our churches is how to make these churches prosperous in terms of service and consecration. The right answer to that question, it seems to us, is the dedication of the churches to their appointed spiritual task —namely, the bringing in of the Kingdom of God on earth. We have always believed that if the churches would make their religion a vital thing in the experience of modern men, an instrument for the spiritual emancipation of the multitudes living and laboring in our present-day society, the hearts of millions would leap to their support and money would come as a necessary accompaniment to, and expression of such allegiance. Let the churches prove themselves indispensable to the moral health of society, the unremitting champions of the higher liberties of men, and there will be as little question about money to do work that must be done, as there will be about attendance in the pews on days of worship and of prayer. Our modern churches, however, if recent history is any criterion, have no faith in this doctrine. They have lost all knowledge of what it means to go forth into the world as the disciples of Jesus went, with "no gold, nor silver, nor brass in (their) purses; no wallet for (their) journey, neither two coats, nor shoes, nor staff." They have forgotten that "the laborer is worthy of his hire"; and that to those that give, shall be given again abundantly. No! With the modern church it is money *first!* Money must be had at any cost, before the service of mankind can be undertaken. And so we have the inane debauchery of such campaigns or "drives" as have swept our Protestant churches during the past two years like a devouring swarm of locusts, with nothing but exhaustion and ultimate dissolution to show as the result of the scourge. The "drive" is the crowning illustration of the disintegration of modern Protestantism. Like the uncanny activity of maggots, it reveals the presence of death and decay. What matters it how much money the Unitarian churches obtain in this "drive"? Suppose it had been $5,000,000 or $10,000,000, or even $25,000,000! Would these gigantic sums avail anything without vision, true understanding of the needs of men today, and a sound conception of what must be done morally and spiritually if humanity is to be saved? On the other hand, if that vision were present, what need would there be to rush hither and thither in hysterical "drives" for money, spread elaborate banquet tables in luxurious hotels with three-dollar-a-plate dinners, and send committees scurrying through a parish to drive every last reluctant soul to extensive contributions to remote causes? The very presence of the true vision of religious life would, as we have said, provide the funds of itself. The "drive" is all the evidence we need that the vision is absent and that therefore the church is perishing.

Demonstration of the truth of what we are here saying, is abundant. It is to be found in all the denominational campaigns which have swept the churches in recent years, and it is not inconspicuous in this most recent "drive" of our Unitarian brethren. What went on progressively in this "drive" was the vulgarization of the whole life of the Unitarian body—a vulgarization which was a true evidence of just what was involved in the movement. The performance reminded us of nothing in the world so much as the performances of "Billy" Sunday, for whom the Unitarians have always had so profound a contempt. Here for years they have been denouncing this evangelist for all kinds of sins—notably that of bad taste, or the vulgarization of sacred things. Now, *mirabile dictu,* we see them following exactly the practices for which "Billy" Sunday has become notorious. Thus, in the *Christian Register* (November 4), we see a picture of Mr. Ernest G. Adams ("this man Adams," as he is elegantly called), who led the campaign throughout the country—a picture of which reminds us irresistibly of those pictures of "Billy" Sunday in action, with which we used to be familiar. In the article booming "this man Adams" in the scholarly columns of the *Register,* written by the "chief of publicity," he is described as "a regular stem-winder," as the man who was "handed the ball," and "as the one big reason why the country knows there is something doing in Unitarianism." That the press agent is not far wrong in his tribute, is revealed by a casual perusal of the "Canvasser's Handbook," prepared by "this man Adams" for the campaign workers. On the inside cover page of this pamphlet, the Unitarian campaign is modestly linked with the voyage of the Mayflower as the second of "two great adventures (1620-1920)." In the third paragraph of the text we are told that this "is a whale of an opportunity! It is a wonderful opportunity to put across this good, hard blow for God and His plan and His team!" Further on, the canvasser is given careful instructions as to the "best means of approach" to his "prospect"—instructions which are in harmony with the best standards of salesmanship in dress goods, laundry soap and underwear. The climatic moment is reached when "you need not hesitate to ask for money." Ver-

ily, verily, "Billy" Sunday has not lived in vain. Nor can it be forgotten that one of the most strenuous of his campaigns was conducted in Boston.

It is not pleasant to say these things. We are perhaps saying them at this moment with unwonted intensity because of the fact that we have for so long been keeping silent when we yearned to speak. During the progress of the campaign, however, we made a solemn pledge with ourselves to say no word which would in any way hinder the success of the Unitarian "drive," or bring discouragement to any one of the many faithful workers in the cause. We felt that it was our business first to keep out of the way; and secondly, if or when we could not keep out of the way, to lend a hand rather than to place an obstacle. Now that the campaign is over, however, we are free to speak, and the fact that it is those who are nearest and dearest to us in the religious world who have been engaged in it, can only add emphasis to what is in our hearts. We wish that our Unitarian brethren had not been tempted into this lamentable enterprise. We wish that in this matter, as in so many others, they had seen the chance to distinguish themselves from other Protestant churches and thus point the way to higher and nobler levels of religious activity. Why should our Unitarians, in this late period of their history, suddenly become mere imitators? Why should they not still be pioneers, breaking new paths rather than following old paths beaten hard and smooth by the feet of others? For whatever good this campaign may have involved, and especially for whatever good the money received may do in form of pensions, gifts to churches, etc., we are sincerely glad. We hope that in the end this good may avail something to overcome the evil consequences now so conspicuously before us. But we are convinced that the movement was a mistake, and that as time goes on it will be regretted, rather than remembered with gladness. Verily, verily, dear brethren, there are things more important in this world than money. It is hard to believe it, in this modern materialistic civilization of ours; but it is the spirit, after all, which is the essential thing.

To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy Power which seems omnipotent;
To love and bear; to hope till Hope creates
From its own wreck the thing it contemplates;
Neither to change, nor falter, nor repent;
This, like thy glory, Titan, is to be
Good, great and joyous, beautiful and free;
This is alone Life, Joy, Empire and Victory.

JOHN HAYNES HOLMES.

The flighty purpose never is o'ertook
Unless the deed go with it: from this moment,
The very firstlings of my heart shall be
The firstlings of my hand.

—*Shakespeare.*

THE PULPIT

Labor Creative Effort

A Sermon by Dr. William Rupert Holloway, Pastor of First Unitarian Church, Bloomington, Ill.

TEXT: *"Wherefore do ye labor for that which satisfieth not."* (Isaiah 55:2.)

Wordsworth condemned the factory system of England a century ago because it ruthlessly exploited the lives of men, women and children, and denied the human soul's inalienable right to realize its splendid potentialities. The poet and essayist and novelist alike —as well as the preacher—of the nineteenth century made a tremendous onslaught on the evils that arose out of the industrial revolution. They all recognized that human life had been cheapened by the factory processes which were being used for the creation of immense supplies of material goods. The great Ruskin would have abolished the new machinery root and branch in order that the world might be made safe for beauty and the right functioning of the human spirit. Such a radical remedy was nonsensical, but it was evidence of the spirit of revolt against the mechanization of life.

The most influential voice raised against the tyranny of the machine was that of the great critic and poet Matthew Arnold, who in 1867, said: "Faith in machinery is our besetting danger; often in machinery most absurdly disproportioned to the end which this machinery, if it is to do any good at all, is to serve; but always in machinery, as if it had a value in and for itself."

By the term "machinery" Arnold meant, not only the thing of cogs and wheels, but the whole of the instruments which man uses in order to live. Machinery includes the social and religious institutions and customs, and even democracy and freedom, which he unerringly saw to be only the instruments, the tools, of life. "We are all of us included," (he raps out). "in some religious organization or other. We call ourselves, in the sublime and aspiring language of religion, children of God. Children of God;—it is an immense pretension!—and how are we to justify it?" And he proceeded scathingly to portray London with its fiendish slums and its vice and its illimitable ugliness. Will you justify your pretension by that? Will Americans today justify their claims to be a civilized aspiring race, to be children of the great life of nature, offspring of the creative cosmic urge, by the witness of Chicago.

True, we have created this monster of technique, this vast machine-like city, this incredible juggernaut car which rolls remorselessly over the children of the light. And we are crying to the heavens: "Look on the work of our hands, and the substance of our lives—what a mighty creation is this!" And the cosmos answers with the downfall of Rome, and the sack of Athens, and the great war, and the breaking of all the machines that man ever made which once met a human need, but failed to satisfy the soul of the ages. The machine goes when it ceases to function as a life-giver to the race.

"Reflecting on all this," said the Stoic Emperor, Marcus Aurelius, "think nothing great, save only to act as thy nature leadeth, and to suffer what the common nature bringeth." The nature of man for modern thinkers is the cosmic energy which is strug-

gling to express Itself through us. But machine-nature has been substituted for universe-nature; machinery has become a substitute for life. Yet it is the humble life that belongs to nature. It is human instincts that make machinery, as a tool for use in the service of life.

Human beings belong to Nature, but there is not a machine that man has made in the course of the ages —whether it be a political machine, or a religious machine or a factory machine—which will not some day inevitably be scrapped. The arc-lamp that lights the city street will in time give way to a searchlight thrown from an airplane in the sky. The constitution of the United States will be so much amended that it will be no longer the same machine. Man, acting according to his biological nature, will discard all his ancient tools because he will discover more effective tools to help him to live. There is nothing so radical as the life-force which pulses in the nerves and brain and soul of man. It proceeds to effect its will by orderly evolution, but if it cannot accomplish its will peacefully, it is quite as ready to work through cataclysm, through revolution.

The industrial revolution of a century and more ago, was a tool. Man needed more material wealth in order that he might live in peace and possess his soul. He made machines for that great end, and when the machinery was perfected, and England stank with the odor of wealth and luxury, the men who had gained control of the machinery used human grist for the terrible mill. Machine-values were substituted for human values. Material wealth became of more importance than social wealth. Children were hurled into the ravenous jaws of the commercial system, to be turned into cotton goods and other shoddy substitutes for the Creative Life. Men and women were burned as fuel in the blasting fires of the system. The machine that man had made to free his own spirit was turned into a cage to imprison him.

Aristotle had said twenty-four centuries before, that the good man required material wealth only as a means to an end—the end being the proper functioning of a "good will." Jesus had said nineteen centuries before, that it were better for a millstone to be hanged about the neck of the wretch, and better he were cast into the sea, who despoiled the life of one tender offshoot of the Creative Urge, and who frustrated the cosmic intention for that little life to shoot up, to expand, and to grow in loveliness and beauty and power. The most terrific onslaught that was ever made upon the dominion of things was made by the Nazarene Carpenter. Listen to his parable. "The ground of a certain rich man, brought forth plentifully and he thought within himself, saying: 'What shall I do because I have no room wherewith to bestow my fruits.' And he said: 'This will I do—I will pull down my barns and build greater, and there will I bestow all my fruits and goods. And I will say to my soul, 'Lo, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry.' But God said unto him, 'Thou fool; this night thy soul shall be required of thee. Then, whose shall these things be that thou hast provided?' So is he that layeth up treasure for himself; and is not rich toward God."

Truly enough, what shall it profit a man if he enslave his own soul and lose the whole world of cosmic potentiality.

The gorilla stands guard at the foot of the tree, in the branches of which his mate and their young are sleeping. He is trying to give Nature a chance to produce a more potential channel for the Creative Life. The human parent stands guard over his child, protecting it and nourishing it in order that Nature may have a chance to produce, maybe, another Darwin, or a Beethoven, or a Dante. Nature is trying out her cosmic powers in the creation of new forms of life. Nature wants to forge ahead; and man to help the process of the Creative Life, makes a machine. For we cannot do anything without tools. Man makes a house, or a new form of government, or a new type of art, because he must express the creative life that is uttering itself through him. What a pity when the machinery masters man, and forges his fetters. For man is part of Nature, in a sense that no machinery ever can belong to her.

Sometimes you stop and ask yourself the puzzled question: "Who am I?" If you are wise, you will instantly reply:

"I am part of nature. I was born in the great womb of the creative life that works in me to will and to do. I am different from, and greater than, all the machinery with which I work to perfect myself. I create tools only that I may have a more abundant existence. I create wealth that I may be free to achieve my great destiny as a son of the Universe. I plunder the earth that I may lift my head toward the stars. For centuries the cosmos has labored to bring me forth. In me, the dust of the earth has become conscious, and strives for order and justice and beauty and power. In me God has come to birth."

Yes the life is more than the material it uses. "A man's life," said the Nazarene, "consisteth not in the abundance of the things he possesses," but in the use he makes of them to further the purposes of the race. The cosmic question is whether things minister to life, or whether life is swallowed up in the mechanism of things. That is the question facing civilization today.

The history of man is the history of labor. But not of labor for its own sake! "Find your work," thundered Carlyle, "there is no other blessedness." The real work of man is at the workbench of the universe—"fellow worker with God." All labor that has lost its cosmic, social, creative meaning and aim is nothing more than drudgery. The animal never becomes a drudge. Only the human animal goes round and round in a cage aimlessly, "laboring for that which satisfieth not." To labor that some section of society may riot in luxury is not the vital work of any creative son of the creative life of the universe. The only labor worth while is the labor of making tools by the help of which man may come to possess his soul in peace.

Most of the labor of our modern civilization has become artificial, it is not creative; it is not cosmic; it is labor for its own sake. It is labor for the sake of "things" instead of labor for the sake of life.

Hence it has happened that two great sections of human society have lost the love of labor. On the one hand, there is the "leisure class" which, at one time in history of the race, functioned in the great social structure as the warriors, the guardians, the soldiers of human safey. Their cosmic job was to give the life-force a chance to express itself. They were the gorillas standing guard at the foot of the

tree—that the life-process might go on. They earned their honorable wages. Alas, they function no more! They have lost their job. They have become as parasites, draining the life blood of society.

On the other hand, there is the class of the "workers," the herds of laborers that create the material wealth of the world. They have become for the most part the slaves of the machine. They toil and spin for daily bread but not for the creative life of man. They have lost their birthright. They are producers of material wealth but not of spiritual wealth. Their souls are starved while they toil to gorge the stomach of greed and avarice. There is a spiritual famine in a land of material luxury.

A man's labor that should be building the city of God is building the city of greed, the city of selfishness, the city of destruction. The intelligence of man that should be co-operating with nature in the building up of human values, is raising a monument to mammon. The industrial machine has beaten man. But it is only a temporary victory. You cannot dam up forever the stream of the creative energy. If the tool becomes tyrannical, it will inevitably be scrapped, man's job is an eternal job, not a half-time job.

> Man with his burning soul
> Hath but an hour of breath
> To build a ship of truth
> In which his soul may sail.

Man will beat the machine. Man will some day possess his soul. He will become Lord over the mechanism. He will unfetter himself, and unloose himself from the tyranny of the tool. He will produce, not luxuries for the damnation of the few, but necessaries for the salvation of the many.

He will find again his lost love of labor. He will work for that which satisfieth—the very bread of life. For it is his destiny to be a fellow-worker with God, in the building of the house of life.

THE THINGS I MISS.

An easy thing, O Power Divine,
To thank Thee for these gifts of Thine!
For summer's sunshine, winter's snow,
For hearts that kindle, thoughts that glow.
But when shall I attain to this,—
To thank Thee for the things I miss?

For all young fancy's early gleams,
The dreamed-of joys that still are dreams,
Hopes unfulfilled, and pleasures known
Through others' fortunes, not my own.
And blessings seen that are not given,
And never will be, this side heaven.

Had I too shared the joys I see,
Would there have been a heaven for me?
Could I have felt Thy presence near,
Had I possessed what I held dear?
My deepest fortune, highest bliss,
Have grown perchance, from things I miss.

Sometimes there comes an hour of calm;
Grief turns to blessing, pain to balm;
A Power that works above my will
Still leads me onward, upward still;
And then my heart attains to this,—
To thank Thee for the things I miss.

—*Thomas Wentworth Higginson.*

It is thy duty to put on the new man and to be changed into another person.—*Thomas à Kempis.*

CONTRIBUTED

The Story of Channing—His Life, Thought, and World-Wide Influence

By J. T. Sunderland

II.

Emerson declares that Channing was one of the three most eloquent speakers he ever heard.

His biographer, William Henry Channing, thus describes his appearance in the pulpit:

> There is no excitement in the audience, but deep, calm expectation. With a somewhat rapid and elastic step, a person small in stature, thin and pale, and carefully enveloped, ascends the pulpit stair. It is he. For a moment he deliberately and benignantly surveys the large congregation, as if drinking in the influence of so many human beings; and then, laying aside his outer garments and putting on the black silk gown, he selects the hymn and passage from scripture, and, taking his seat, awaits in quiet contemplation the time for commencing the service. What impresses us now in his appearance is its exceeding delicacy, refinement, and spiritualized beauty. In the hollow eye, the sunken cheeks, and in the deep lines about the mouth, the debility of years has left an ineffacable impress. But on the polished brow, with its rounded temples, shadowed by one falling lock, and on the beaming countenance, there hovers a serenity which seems to brighten the whole head with a halo.

As he goes forward to his discourse,

> there are no expletives, no fulminations, no fanatical outpourings. But the small figure dilates—the luminous gray eye now flashes with indignation, now softens in pity—and the outstretched arm and clenched hands are lifted in sign of protest and warning, as the wrongs which man inflicts on man are presented. . . . Sin and degradation are made to appear unspeakably mournful . . . ; every human soul becomes venerable to us, as an heir of God and co-heir of Christ.

There seems to have been something impressive about everything that Channing did and said in the pulpit. Hymns which as other men read them were commonplace, as they fell from his lips were full of strange power. His prayers were not like other men's prayers; they were audible communings of the human with the divine spirit. He seemed in prayer as one consciously in the presence of and beholding the Invisible. As he prayed the fashion of his countenance was altered. A solemn hush and a deep awe fell upon the congregation, and it seemed as if every word that fell from those pale, earnest, trembling lips, brought with it a blessing from heaven.

Wherein lay Channing's power over others? What made his words so weighty? It was the great soul. It was the rich thought, the candor, the wisdom, the sincerity, the lofty character, the profound piety back of the words.

In a sermon preached by him at the ordination of Charles Barnard and Frederick T. Gray as Ministers at Large in Boston, Channing gave his conception of what it is to be eloquent. Said he to the two young men, just entering upon their ministry:

> You, of course, desire to avoid the greatest of all defects in a preacher—that of being tame and dull; and your security from this is to be found, not in noise and gesture, not in the commonplaces of passion, but in keeping your minds and hearts in free and powerful action. This inward life will give life to style and delivery, and nothing else will. This is the only secret of eloquence. Eloquence is not a trick of words. It is the utterance of great truths, so clearly discerned, so deeply felt, so bright, so burning, that they cannot be confined, that they create for themselves a style and manner which carry them far into other lives; and of this eloquence there is but one fount, and that is inward life, force of thought, force of feeling.

This exactly explains Channing's power as a preacher. Every word that came from him was so instinct with his own quiet but intense "inward life," was so charged with "force of thought and feeling," and thus was so truly a part of his deepest self, that it carried extraordinary weight. His speech was great because he was great, and because every word came calmly yet with the white heat of a mighty sincerity straight out of his great soul.

At the end of thirteen years of devoted work, given almost exclusively to his own society, in which his church grew strong, and a new house of worship was built to accommodate the growing congregation, an unlooked-for change suddenly came into the quiet preacher's life. Up to this time almost nothing had occurred to give him a name outside his own city. But now the day arrived when his fame was to sound forth over the whole land and across the sea.

This brings us to the second period of Channing's ministerial life—that from 1815 to 1830—which may in a sense be called the controversial period.

It should be clearly understood that Channing began his public life as a Congregationalist minister, supposedly orthodox; and that his church was a Congregational church, also supposedly orthodox. The change of both pastor and people from orthodoxy to Unitarianism was gradual and almost imperceptible. No one had planned to bring it about; it was the result partly of the naturally independent and progressive character of his own mind, and partly of wide-spread liberalizing influences which were active in New England at that time and which affected not only Channing and his church but many other ministers and their churches.

These liberalizing influences had come from many sources. But largely they were a natural and inevitable reaction against the stern and dark Calvinism which had been the prevailing theology of the New England churches from the beginning, and which had been made still more dark and awful by the powerful influence of Jonathan Edwards.

Channing's revolt against orthodoxy, indeed the whole liberal or Unitarian revolt against orthodoxy, was not primarily a protest against the doctrine of the trinity, as has been widely supposed. To be sure, to most minds it involved the trinity; but this was secondary. The reason why it was secondary is plain. The question of the trinity is speculative; it is a question of the intellect; it is not moral. The doctrine of the trinity was rejected by Channing and others on intellectual grounds, on the grounds that it is unreasonable, self-contradictory and unscriptural; but the central, the fundamental protest of Channing and those who with him led the liberal or Unitarian movement, was deeper than intellectual, it was ethical. It was the solemn revolt of what was deepest and holiest in the moral nature of man against the conception of an immoral God, against a God who could do so unspeakably unjust, so morally monstrous a thing as to create a human race of sentient beings, and of his own will elect one part to be happy forever, and another part, with no fault of their own, and with nothing that they could do to prevent it, to writhe in endless torment.

The first phase of this revolt against Calvinism took the form of what was known as Arminianism. It asserted the freedom of the human will. It denied election and predestination on the part of God, and moral helplessness on the part of man; and proclaimed as its gospel: "Whosoever will may be saved."

This was a good beginning; but when men had begun to think with independence and to apply rational and moral tests to religion, there could be no stop with Arminianism, or the mere overthrow of the doctrine of election and foreordination; there could be no pause or going back until the whole unreasonable and morally outrageous theological system of Calvinistic orthodoxy had been overthrown—with its assertion of a mythical Adam and a mythical fall of the race as the result of a mythical sin in a mythical garden; and mankind "totally depraved," "wholly corrupt in body and soul," "made opposite to all good and wholly inclined to all evil"; and a hell of eternal torment for the whole race as a punishment for Adam's sin unless a ransom could be found; and the necessity for God to come to earth in the form of a man and be crucified as an infinite sacrifice in order to effect such a ransom; and then, as the result of it all, the salvation of such a part of the race as God from all eternity had elected to be saved, and the damnation of all the rest—I say, when men had begun really to bring religious doctrines for judgment before the bar of reason and conscience, it could be only a question of time when such a system of theology, born in a dark and cruel past, founded so wholly on fiction, so dishonoring to God, and so deeply violating every rational and moral instinct of the human soul, should be wholly discredited and give place to something better.

This was what happened. Calvinism gave way, little by little, to liberal Christianity—passing by stages through not only Arminianism, but in many minds also through Arianism and Socinianism—forms of semi-Unitarianism—to full Unitarianism at last.

Channing at the beginning of his ministry, although nominally orthodox and pastor of a nominally orthodox church, seems to have been already in his thought either consciously Unitarian or well on the way toward Unitarianism. But he progressed from the first. All his study and thinking carried him forward, his convictions became clearer, and in due time he recognized himself as unmistakably Unitarian, and declared himself to the world as such with no uncertain voice.

Channing's Unitarianism is sometimes spoken of as very conservative. In some respects such it was. It is easy to draw a distinction between the views expressed in some of his writings concerning the inspiration of the Bible, and revelation, and Jesus, and especially miracles, and the views on these subjects held by many distinguished Unitarians who came after him, for example, Theodore Parker and Emerson in this country, and Martineau in England. But we should not overlook the fact that there was an earlier Channing and a later Channing. He advanced and broadened in thought to the last. Even after he had taken his place before the public as a Unitarian, and as more than any other the leader of the Unitarian movement, he did not cease to advance. Had he lived on, to receive the benefit of the great new light which, in the next generation following his own, began to shine upon religion from many sources, notably from a better biblical scholarship, from a study of the great religious faiths of mankind outside of Christianity, and especially from the great scientific doctrine of Evolution, there seems much reason to believe that this distinc-

tion would mainly if not wholly have disappeared, and that his theological thought would have become practically identical with that of these later men. Certain it is that he was as fearless a thinker, as bold a seeker of truth, as any of the great leaders who have succeeded him.

As has been already intimated, the same revolt against Calvinism and the same growth in the direction of a more liberal theology which took place in Channing and his church, was wide-spread in New England, and beyond. Even as early as the time of the American Revolution there was much liberal thinking among the people and much liberal preaching in Congregational pulpits. Twenty years later, in the year 1800, it was said that of the nine Congregationalist churches in Boston there was not one in which both pastor and people were not seriously tainted with the new heresy.

By the year 1810 lines began to be drawn. Certain ministers and churches began to be pointed to as not sound in the faith, and there was talk of ecclesiastical discipline. The habit of frequent exchanges of pulpits had long been common among the clergy. This began to be interrupted. Certain ministers refused any longer to exchange with certain other ministers who were thought to be preaching false doctrine. More and more the conservatives and the progressives drew apart, and there were signs of a permanent separation. This was deplored by the liberals, who did not want a new sect, but only demanded freedom of thought and belief within the old denomination. The disfellowshipping was done by the conservatives, not by the liberals. The separation when it came was caused wholly by the conservatives, who refused longer to recognize as brethren those who preached or accepted the new thought.

About the year 1815 the crisis came. Without going into details it is enough to say that when the new movement found itself compelled to become a thing separate and apart, Channing became its recognized leader.

From 1815 to 1830 the fires of controversy between the old and the new blazed high all over New England. Channing did not love controversy; yet his heart was warmly with the new thought; and the new thought was not understood. Of course its enemies could not be trusted to set it forth in a way acceptable to its adherents. Its friends must come forward to its defense, and let the world know just what it was they stood for. Thus plainly summoned by duty, Channing did not hesitate, but gave to the world in 1819 his great sermon at the ordination of Jared Sparks in Baltimore, defining Unitarianism.

The sermon probably made a greater sensation than any other discourse ever preached in America before or since. From that time on there was no mistaking what the new movement was.

Channing followed his Baltimore sermon at intervals by several others almost equally powerful as defences of the new faith—notably his discourse at the dedication of the Second Unitarian Church of New York City in 1826, on "Unitarian Christianity Most Favorable to Piety."

Always modest and desirous of peace, no man was ever braver than was Channing in this trying time. He shrunk from no utterance that he felt ought to be made. When he spoke it was with no uncertain sound. He dealt tremendous blows not only in defense of what he believed to be true, but against what he believed to be error.

Channing is often misrepresented here. It is common to speak of him as one who always expressed his own views but did not antagonize the views of others—one who, as the phrase is, "preached things positive but not things negative"—"built up but did not tear down." In a sense this was true, but in a sense it was not. No man ever aimed at the constructive as the ultimate end of all his efforts, more constantly than did Channing. But he was not such a Don Quixote as to suppose that construction on any large scale can be accomplished without some destruction. Before corn can be grown the sod must be turned over and the grass and weeds occupying it must be destroyed. Before a new building can be erected, any structure hitherto occupying the ground must come down.

Channing not only set forth his Unitarian ideas in clear light, but he also took the greatest pains to show how they differed from the old ideas, and in what in his judgment they were superior. He held up the old faith and the new side by side, doctrine by doctrine, and said to the people, look on the two and judge between them. Nor did he deal only in honied words. With reference to what he believed false and harmful he was unflinching in his condemnation. Perhaps the most stinging blow the orthodox doctrine of the atonement ever received from any man it received from Channing when he spoke of Calvary, according to the orthodox scheme, as "the central gallows of the universe."

Yet though Channing was thus a very Titan in controversy, still, as has already been said, controversy was always distasteful to him, and like most of the leading Unitarians of this country who have succeeded him, he avoided it whenever he could consistently, and never engaged in it except as a matter of duty.

Moreover, he never replied to his critics or answered those who answered him. He said what he had to say in the clearest, most direct and telling manner possible, and then left it to do its work. Thus he never fell into any personal disputes or wrangles. Furthermore, he was one of the most candid and fair of controversialists. No man ever took more pains to represent his opponent correctly. No man was ever more careful to speak appreciatively of what he believed to be true and good in the doctrine of his adversary. He always distinguished carefully between doctrines and the men who held the doctrines; and while condemning most severely such doctrines as that of election and reprobation, the fall of the race in Adam, total depravity, or the vicarious atonement as generally taught in his day, he always took great pains to express admiration of the Christian character of many of the men who held and preached these dreadful doctrines.

Thus, although Channing appears for fifteen years of his mid life as the confessed leader in a great theological controversy, yet he is scarcely less admirable in it all than he had been in the quiet work of his own pulpit and parish before the controversy began—and this because he carries through all the conflict a spirit so frank, so sincere, so high above all mere petty party feeling, so appreciative of truth and goodness wherever seen, whether among friends or enemies. Theological controversies conducted in the spirit which Channing manifested would not desolate

the earth, dry up the streams of religious life, and turn fruitful plains into deserts, as such controversies have so often done. Carried on as he carried them on, they would help men to a better understanding of each other, and bring the truth into clearer light for all who care to see.

(*To be continued.*)

A Community Sunday School

There would seem to be no more vital opportunity open to the church of today than is offered by the Sunday School, and perhaps none more universally neglected in orthodox and liberal churches alike. The long procession of "International Lessons," the chief merit of which, even as urged by their defenders, was the idea that every child in the United States was studying the same thing at the same time—*what* they were studying did not seem to matter—certainly accomplished little except to acquaint the child with unrelated bits, selected sometimes almost at random, from various sections of the Bible, and with such moral lessons as could be wrung from these texts. The curricula of few schools tend to prepare the students for life in the world of today with its complicated questions of social ethics, nor to open their eyes to the possibilities of human service and the evils of the present social order. The liberal churches from the beginning have done much to acquaint their young people with the fundamentals of the liberal faith, the scientific and evolutionary bases of a rational faith, and the great truths and universal beauties of all religions, but it is doubtful if even they have given sufficient attention to developing the social consciousness, to spreading knowledge of the economic facts which underlie the social order and condition to so great a degree the intellectual and spiritual life of humanity. The far-reaching implications of the *social* teachings of Jesus have even in liberal churches been too often subordinated to doctrinal and theological discussion of his personality and mission.

It is therefore encouraging to find that one of the first concerns of the community church movement is with the Sunday School. The New York Community Church has made the first outline for its school work, tentative, indeed, and experimental, stating on its cover page that it should be revised at the end of a year, but showing a deep understanding of the responsibilities it has toward its young people and toward the community of which it and they are parts. One can best learn its attitude from its own "Statement of Purpose":

> Its teaching shall be for the purpose of: (1) giving them experiences in social control, by (a) sharing, working and planning within a group of others of about the same age; (b) co-operating as groups for the welfare of the larger groups of the Sunday School and church and for others outside; (2) giving them such subject matter as shall gradually interpret to them the spiritual meaning of present-day life with our problems personal and social, theological and economic; and (3) inculcating a desire and a feeling of responsibility for helping in the solution of these problems. The children, therefore, become gradually more conscious of the close connection between their interests, problems and responsibilities and those of adult society.
>
> The real progress of humanity is shown to them in the growing consciousness of the sacredness of personality and the brotherhood of man. Thus the values from material progress are measured by the extent to which its discoveries and creations contribute, *or may be made to contribute,* to these ends.
>
> Different conceptions of God are seen as very naturally reflecting the social ideals of peoples or of individuals.

The practical organization of the school provides for the division of the children into seven groups of eight or ten each, classified by age and experience, each group in charge of a specially trained, salaried teacher who is "to act in co-operation with the group," the teachers to form a General Council, the chairman of which shall be Superintendent of the school, the ministers of the church acting as an Advisory Committee. A unique feature is the charging of a tuition fee, which, however, in the case of children unable to meet it, is provided for by a scholarship fund.

The curriculum is carefully graded to meet the needs of the varying ages of the groups, and "emphasizes living, experiencing, planning and executing, as fundamentals." The course is arranged to show the progressive development of

> (a) Better ways of living together in the following relationships: The home, the school, the church, the community, and in the various political and economic relationships—local, national and international.
>
> (b) Higher conceptions of God and of our relationship to Him.
>
> (c) Higher ideals of personal character developed in the social medium and for the social good, finer appreciation of the meaning of great personalities as persons identified with the common good, and increasing faith in the potentiality of all human beings.

Specially qualified lecturers will present the very important subject of sex education, adapted to each group. Worship will form an essential part of the Sunday School plan, but with special effort to keep it from being "perfunctory and from conforming to established adult standards," the aim being "to secure consciousness of a common purpose and freedom and sincerity in expression."

It is impossible here to go into details of the curriculum, and unnecessary since copies of the pamphlet can be secured from the Community Church, 61 East 34th Street, New York City. Among the topics outlined, however, one notes the attention given to tracing the growth of the God-idea, and the values of other religions as well as of the Christian, a study of the heroism displayed in many forms of public service other than war, the historic development of the ideas of democracy, of law, of industrial progress, the great personalities which have in every age influenced the race for its advancement, discussions of our industrial and political systems, of the theory of Non-Resistance, of World Peace, of church, educational and financial problems, the home, the family, etc.

The plan in general is one which may well be widely adapted in the churches, and watched with interest in its working out in the Community Church and for the changes which its originators will make at the end of the trial year.

Susan Quackenbush.

As the years go on, the lines are being drawn—the lines in our faces and the lines in our souls. Let them be lines that tell of inward struggle and of an earnest life!—*Wm. M. Salter.*

If you do not have a man behind the sermon you will not leave a sermon behind the man.—*John Coleman Adams.*

SELECTED

Romance

The shimmering gleams of the May sunset as they sparkled and glinted on the silver calm of the Atlantic were completely lost on the old man. With downcast head and unwilling steps he plodded up the bohereen. Trouble was written on the wrinkled yellow brow of Shawn Gilroy—trouble all the more galling because it was created by a woman. Just now he was puzzled chiefly as to how he should convey to Owen Cawley the initial stages of the intimation that a bit of a girl had set her will against the plans of the two old men. For years the pair of patriarchs had agreed that one day the son of Owen should marry the daughter of Shawn. When they had deemed the time propitious they settled the details of the matchmaking to their mutual satisfaction, and but yesterday had agreed that it might not be injudicious to inform the young people as to the plans they had mapped out for their futures. But while young Cawley had agreed without any show of protest, the news had produced quite a different effect on the usually mild-toned Mary Gilroy.

Old Cawley sat alone at the open door when his visitor entered with a "God save ye, Owen." They talked of the crops and the latest local happenings, till Shawn thought the moment for unburdening himself had come.

"It's me belief, Owen," he announced suddenly, "that next-door to half the troubles in the world comes from the reading of them thruppeny novelettes."

"Novelettes? How so, Shawn?"

"The silly nonsense they puts into the heads of chits of girls about love and elopings down ladders, about princes and proposals, and the devil knows what nonsense about big lads owning motors and castles wanting to marry girls, and they having neither a shoe to their foot nor a shawl to their back. As I often said, no girl without an income of her own should be let look inside the front page of a novelette, for she's not in a position to do the likes. Our Mary reads them be the dozen, and, signs on it, what does she say when she heard that she's to be marrit to your Jimmy?"

"What could she say but that he's as hardy and as clane a boy as she'd get in the five parishes?"

"She never—because she couldn't—said no word to detract from the boy. But where is she now, would you guess? In the town, paying her passage money to America. And all just because the pair of us med the match, as any fathers should for their own. When she heard the news that should put any girl in the seventh heaven, what does she do but sort of flounce up in the air! 'The man I'll marry,' ses she, like one of them furred princesses you'd see on the cover of a nonsensical book in a shop window—'the man I'll marry will come to me and talk his love first. If I listen to him, then he'll propose to me himself without sending his father to do it. And he'll ask me because he loves me, not be raison of the fact that his mother is getting too old to feed the calves and the pigs.'"

"Is she cracked?" queried Owen, between puffs of his clay pipe.

"She's about cracked enough to think she's one of them lassies in a book that has a score of men on their knees before her all asking her to marry them and share their twenty thousand a year. She's cracked enough to make the pair of us a laughing-stock for the half of Connaught—if Jimmy isn't willing to do a little bit of gallivantery. Do you mind three nights ago, when you were in our house and we split the last five pound was between us in the fortune? Well, she heard you slapping my hand on the head of it, and she smelt what was in the air. So she told me that she'd never marry any man that let her be bargained over."

"Glory be! Did anyone ever hear the likes? But I suppose them novels would affect a girl the way a feed of whisky would make a man light-headed."

"A girl of the Halliseys back in Drunternan," said Shawn, "that changed her mind about going to America, and she with a seat secured for the boat sailing Thursday week. And so Mary is gone to the agent to get her place in a huff of flustrification."

"And to lave our Jimmy the talk of the country for the rest of his days? Maybe it's a good job."

"Aisy now, Owen," cut in the father of the romantic maid. "'Tisn't because I'm her father that I'll say our Mary's the best housekeeper within a mile of us. And the match is settled. The only thing is if Jimmy is ready to do a kind of an unusual thing—I think he likes her right enough."

"He always had a sort of a smack for ye'er Mary, but sure he never thought she had them sort of notions in her head. And what can he do now if she's taking lave of her senses, as you say she is?"

"The mother talked her round a bit, and made her have a share of sense. But she's so full of the novelettes that she won't give in without a bit of the kind of thing that happens in the stories. Jimmy 'll have to ask her himself to marry him, after he telling her that he doesn't care if she didn't bring a brass farthing to him, forby whispering a few of them silly love words in her ear."

"He may not be able to tell the lies about the fortune so glib," commented Owen, "but I'd near have a bet that he'd do the whispering part fair enough."

"And then she insists that she must start for the Queenstown train, and if Jimmy really wants to marry her he must be on the platform before her, and refuse to let her go moryagh! She just wants to have the people talking about the way Jimmy was so hard pressed before he could manage to get her."

"Begor, 'tis the quare doings is in front of us," remarked Owen Cawley, with just the suspicion of a twinkle in his eye. "And, anyway, we must try and not let our matchmaking go for nothing." After a pause, he added: "Jimmy wants to go to the town for a few things, so maybe he could kill the two birds the day he'll be on the railway platform asking ye'er princess not to go to America."

The Manchester Guardian. —*Thomas Kelly.*

Full suffrage is now enjoyed by the women of Australia, Austria, Belgium, Canada, Czecho-Slovakia, Denmark, Finland, Germany, Great Britain, Holland, Hungary, Luxembourg, Mexico, New Zealand, Norway, Russia and Sweden.—*The Outlook.*

LINES.

The little things of life are very dear to me,
The small things, the brief things, the things to pass away;
My heart is moved to rapture when first I chance to see
The early dogwood blossoms upon the slender spray!

JAMES WALDO FAWCETT.

THE STUDY TABLE

New Books

INSECT ARTIZANS AND THEIR WORK. Edward Step. New York: n. d. Dodd, Mead & Co. 16 mo. pp. x. 318.

The book was written in England, printed in England, and deals primarily with English insects. It is *not* confined to them but draws upon the whole world for material. It is not a book of the Fabre type, though it deals with insect habits and instincts. The word artizans is rather broadened when it applies to and includes musicians, burglars and lamp-bearers, to each of which a chapter is devoted. The work of insects as spinners, weavers, miners, masons, carpenters, paper-makers, wax-workers, etc., is presented in pleasing popular style. We have said the book is not a Fabre book. The author does not conduct experiments to test insects or to see what they will do under exceptional conditions. Rather he describes the ordinary practices regular to the species observed. The material is always interesting and the facts have been industriously gathered both through observation and reading. The author is always hazy as to just what is to be assumed regarding insect behavior. Is it instinct—blind, invariable, perfect—or is it purposive intention? To any one of the several possibilities, he never commits himself, though he comes up against them again and again. Is he strangely blind, or is he timid? At one place and another he seems almost to commit himself to several or all at once; which is, of course, impossible. The book is rather abundantly illustrated. Many of the illustrations, made from the author's own photographs, are particularly fine. The others, made from drawings, are less good and some—though no accompanying statement regarding size of things shown—are misleading, like the picture of the termite mushroom garden. On the whole the book is well above the average of popular contributions to entomology.

HILLS OF HAN. Samuel Merwin, Indianapolis: 1920. Bobbs, Merrill Co. 16 mo. pp. (iii). 365.

A strange and disagreeable character is the Mr. Brachey, who plays the part of hero in Samuel Merwin's HILLS OF HAN. Strange and disagreeable when introduced, he remains so even after he is made to rise to heroic heights. He is always exasperating; always a machine; always a fool. He ought never to have won Betty's love nor her father's respect. For Betty is somewhat normal and her father, who finds himself in the story, only to be immediately lost, has some sense. The action is in China; the time is a period of unrest and disturbance; the actors are missionaries, exploiters and a journalist—Brachey. The follies of the two chief actors, Brachey and Betty, go to the possible limit, before they know that his release by divorce from the woman behind makes them condonable. If there was wrong in them, the wrong was complete before the excuse appeared, and the attitude of stern justice, as exemplified in Mrs. Boatwright, was quite justified. The view of a mission from the rear, the incidents of revolutionary movement, the psychology of the few Chinese who figure, are sufficiently true to be interesting and sufficiently exciting to make a good story. The story was not written for mission study classes, but it might well be read by them.

NATIONAL INTELLIGENCE TESTS. Yonkers-on-Hudson: 1920. World Book Co. Manual of Directions. 16 mo. pp. 32. Scale A, Form 1. Scale B, Form 1. 4 mo. pp. 12 (each). Keys.

The advantage of well-selected and well-directed intelligence tests is now generally recognized. In 1919, the General Education Board granted the National Research Council the sum of $25,000 to be used for preparing tests for measuring the intelligence of school children. A committee was appointed, which, after examining and practically investigating various systems settled upon ten simple tests which are now recommended. These tests fall into two groups of five each, known as Scale A and Scale B. Those under Scale A are—arithmetical reasoning, sentence completion, logical selection, same-opposite, symbol-digit. Those under Scale B are—computation, information, vocabulary, analogy, comparison. The scales are to be issued in various "forms" at somewhat regular intervals. The tests are intended for use in grades from the Third to Eighth. Their use should enable the teacher to classify scholars on the basis of intelligence, to detect subnormal or abnormal children, to select unusually able children for special treatment, and to aid toward wise vocational suggestion. The outfit consists of (a) the manual of directions for the teacher applying the tests; (b) a scale book for each child; (c). keys to ensure accurate grading of the results. The tests are on the whole an adaptation for school purposes of the intelligence tests used in examining recruits for the United States Army. The desideratum is, of course, to secure the greatest amount and accuracy of information, through the simplest and fewest tests.

FREDERICK STARR.

"The Rising Tide of Color"

Mr. Lothrop Stoddard has written a book which is attracting considerable attention, but which everybody who deprecates race hatreds and race antagonisms, and who cares for human brotherhood and world peace, must pronounce thoroughly bad. Its title is "The Rising Tide of Color Against White World Supremacy." (Charles Scribner's Sons). The volume has an Introduction by Madison Grant, author of "The Passing of a Great Race." The present work, like that of Mr. Grant, is really an argument to prove that the "white" race is superior to all the other races and therefore has a right to dominate them and to sieze and hold for its own all the better parts of the world; that the other races, notably the brown and the yellow, are showing increasing signs of not being willing to be dominated and have their territory taken from them, and therefore that the white race must rouse itself, unite in a race-wide alliance, make itself strong by every means in its power, arm itself to the teeth if need be, to preserve its dominance, to hold the territory and the world-power that it now possesses, and to crowd back the other races into the inferior parts of the earth. The spirit of the book is exactly that of those pre-war Germans who claimed that they were "supermen," and that their *Kultur* was superior to anything else in the world and therefore had a right to force itself on all peoples. The book's spirit is exactly that of the German motto: *Deutschland über alles.* Mr. Stoddard would simply change the wording to read: *White race über alles.* But

THE FIELD

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TO FRIENDS OF PEACE IN EVERY LAND.

The friends of peace present brotherly greetings to their fellow pacifists in every land. Those who, in spite of suffering and threatenings, have dared to refuse to support war, we thank for the great service they have rendered in spreading the ideal of the unity of mankind and the reconciliation of the nations.

We are convinced that a lasting peace can only be secured if the mistrust between man and man and people and people can be set aside. We must recognize that we are members of one great unity with no desire to injure one another. The guiding star of all future politics must be the inviolability of life.

We therefore declare with deepest conviction that the killing of men is clearly a contradiction of all the laws of humanity and civilization. On the strength of our inalienable rights over our own personality, we pledge ourselves never to aid and abet the organization of slaughter, either in war or peace time, against the people of other lands or our own fellow countrymen, either through military service, the furnishing of war material, the voluntary supply of money, or by voting for representatives who do not agree to these resolutions. We demand of the political parties that they take account of our challenge by the formation of peace groups.

We promise to stand by those of our comrades who suffer through the carrying out of their obligation, and to help them by counsel and in deed to the best of our power.

We invite the men and women of goodwill in all lands to join with us in this declaration, to take upon themselves the same obligation as we are taking, and to join hands with us in a people's covenant for peace and freedom, to the blessing of the coming generations.

Bremen, Germany. G. W. MEYER.

BOOKS RECEIVED.

BEACON PRESS, Boston, Mass.

The Unwrought Iron, by Frederick May Eliot.

BADGER, Boston, Mass.

My Life Story, by Amy Davis Winship.

BRENTANO'S, New York, N. Y.

Cox—The Man, by Roger W. Babson.

THOMAS Y. CROWELL CO., New York, N. Y.

The World Beyond, by Justin Hartley Moore.

DODD, MEAD & Co., New York, N. Y.

The Tour, by Louis Couperus.

Sanity in Sex, by William J. Fielding.

The Complex Vision, by John Cowper Powys.

B. W. HUEBSCH, New York, N. Y.

Where Iron is There is the Fatherland, by Clarence K. Streit (*Freeman Pamphlet*).

Socialism on Trial, by Morris Hillquit (*Freeman Pamphlet*).

The Great Steel Strike, by William Z. Foster.

Economics of Ireland and the Policy of the British Government, by George W. Russell.

Patriotism and Responsibility for the War, by Georges Demartial.

The Endowment of Motherhood, by Katherine Anthony (*Freeman Pamphlet*).

A Great Iniquity, by Leo Tolstoy.

These Things Shall Be, by George Lansbury.

The Twelve, by Alexander Blok (*Freeman Pamphlet*).

On American Books, by Francis Hackett.

An Analysis of the Proposal and Conception of Socialism, by Max Hirsch (*Freeman Pamphlet*).

The Story of a Style, by William Bayard Hale.

THE LINDSEY PRESS, London, W. C.

Christianity Applied to the Life of Men and Nations, by Charles Gore.

MACMILLAN COMPANY, New York, N. Y.

Education for Democracy, by Henry Frederick Cope.

A Jewish View of Jesus, by H. G. Enelow.

A Service of Love in War Time, by Rufus M. Jones.

The Religious Consciousness, by James Bissett Pratt, Ph.D.

The American Red Cross in the Great War, by Henry D. Davison.

The Story of the American Red Cross in Italy, by Charles M. Bakewell.

The Power of Prayer, by the Right Rev. W. P. Patterson.

Religion and Business, by Roger W. Babson.

CHARLES SCRIBNER'S SONS, New York, N. Y.

History of the Hebrew Commonwealth, by Albert Edward Bailey and Charles Foster Kent.

Jesus' Principles of Living, by Charles Foster Kent and Jeremiah Whipple Jenks.

The Children's Great Texts of the Bible, by James Hastings, D.D., Vols. I, II, III.

THE REAL JAPANESE PROBLEM.

California has one hundred and fifty-five thousand square miles, and less than three million people. Japan has one hundred and forty square miles and fifty-seven million people. The Island Kingdom can no longer feed its children. It is emigration or starvation. But when the hungry Japanese seeks other lands he finds all gates closed against him. The Anglo-Saxon has taken possession of most of the unoccupied land and dominates the rest, and the Caucasian refuses to have the Oriental for a neighbor. America and Australia, either of which could support the entire population of Japan on untilled acres not likely to feel the white man's plow for a generation, are closed against the yellow man. Moreover, it seems the settled purpose of the English-speaking nations to close all other lands against the Japanese. Our policy of the Open Door in China is only for the Occidental. We deny the Japanese access to the Philippines as we do to California, and as the Canadian does to the

---

why should one race dominate all others any more than one nation should dominate all others? While warning us against the danger, in the future, of race wars—race wars of a most terrible nature—Mr. Stoddard fills his book full of the very kind of ideas that tend to pit the races of the world against one another and thus make race wars inevitable. He does not seem to have the remotest idea that the way and the only possible way to avoid race wars is to cultivate the spirit of justice, kindness, mutual appreciation and mutual helpfulness between the various races—in a word, race-brotherhood. Why is he so stone-blind in this matter? And if the white race is superior to the others, as he claims, then why does he not see that it is the white race's solemn duty to lead earnestly and everywhere in the cultivation, not of suppression and antagonism, but of race-brotherhood? *Noblesse oblige.* One would think that he had never heard of Jesus Christ, or of any principle of Christian civilization, or of any religion but the very hardest kind of paganism.

The author of this book shows some scholarship, some scientific knowledge, especially in the fields of geography, history, ethnology, and anthropology (or more properly anthropography). But it is one-sided knowledge; it is science used, and in many cases twisted, to prove a thesis, to establish a position. He cites a great number of facts such as suit his purpose. But he does not tell us that there is a vast array of facts of a very different nature, which when brought to light compel very different conclusions in many cases from those drawn by him.

Of the different non-white races of the world he is fairest toward the yellow and the brown, and the most unfair toward the black. He denies that the negro has ever of himself attained anything in the direction of civilization that is worthy of mention. Bias (or ignorance) could hardly be greater.

J. T. SUNDERLAND.

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wilderness empire on the north. Even when he asks for bleak Saghalien, which few of us could find on the map, we made "representations" that imply denial if possible.

Has it occurred to us to ask how we ourselves would meet such a situation? If we were facing starvation we should at least die fighting for the right to live. Do we expect the Japanese to forget that Commodore Perry forced his way into the Island Kingdom by his silent guns quite as much as by his spoken word?

A great Universalist layman is teaching us that the Golden Rule is not merely a philanthropic platitude, but God's inexorable law for industry. Will some one make us realize that it is God's inexorable law for statecraft as well? An individual may violate it and die before the consequences appear to overtake him. Fortunately, or unfortunately, nations do not die so quickly.

Let us not dare to forget that "history is a great voice sounding forever across the ages the laws of right and wrong. Empires and civilizations rise and fall, but the moral law is written on the tablets of eternity." We can not deny other people rights we demand for ourselves. God and the Law of the Universe are against us if we do.

—The Universalist Leader.

EDUCATIONAL INVENTORIES

When the National Citizens Conference on Education adjourned its Washington meetings, last May [see the Survey for May 29, page 299], it voted to ask Commissioner Claxton to call a similar conference in the fall. Dr. Claxton has decided to vary the procedure. Instead of a single conference, he has called for twelve regional conferences to be held in connection with a "national school week," which is set for the week beginning Sunday, December 5, to consider the teacher shortage.

The seriousness of this one phase of the educational situation is shown by the reports of the National Education Association Bulletin for November. Data received to the middle of October indicate an actual shortage of more than 37,000 teachers in the country; to which should be added the no less important fact that more than 23,000 other individuals employed in the schools are distinctly below the minimum standard of preparation and equipment for work.

While the shortage of teachers is not the only serious element in the present situation and low salary is not the only reason for the existent shortage, yet teacher shortage is the most obvious fact, at present, and low salary is the most obvious reason for teacher shortage. Hence, these facts are to be emphasized in these regional conferences. Commissioner Claxton closes his call to the conferences with these challenges:

"Unless salaries are raised and policies changed the teachers of the public schools in the future will be made up of young men and women of very mediocre ability serving in the schools for short terms, and of those of still less ability who will remain longer because they have not the energy, personality or ability to undertake anything else.

"This means deterioration and disintegration of the public school system. The only salvation against it is to increase salaries to such an extent as will induce young men and young women of superior ability and culture to prepare themselves for teaching, and then adopt a policy by which they may be kept in the schools after they have proven their ability and gained power and skill by experience."

—The Survey.

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